The Seed Sower.

A Magazine for the Church, the School, and the Home

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The Heart shall find its Eden yet.

Full many a day which darkly dawns
And shadows forth a world of cares,
With sudden light grows clear and bright,
And Noon a sun-gold crownlet wears.
Thus shall it be with eyes tear-wet,
The heart shall find its Eden yet.

Come shine or shade, come joy or woe,
To cheer or sadden fleeting hours,
A little while and life shall smile,
And all the earth be decked with flowers.

For all who on this weeping earth
Grow old beneath the toil and pain,
At night or noon, or late or soon,
Shall find the heart grow young again.

The brightest hours are still to come,
The fairest days, the noblest years;
For shining skies and sunny eyes
Shall bid a long farewell to tears:
Through Love's bright gates wide open set,
The heart shall find its Eden yet.

DAVID R. AITKEN.

Present-Day Religious Activity

The age we live in is characterised by a remarkable and almost unprecedented activity of religious thought and effort. Never perhaps before was England as a whole so interested in religion; never before did so many lines of the national life converge towards this one goal. The questionings and findings of science bring us back to religion. The dominant theme of our literature is religion. At the root of all discussions on commerce, free trade and fair trade, capital and labour, the problem of the unemployed, we have the ethical question and the sanctions of religion. And at the bottom of all our differences on education there is the vital question whether the child is but a brain to be congested with information, or a soul with emotions as well as intellect, and whether in school or out of school, we may best cultivate the whole child-nature by giving prominent place to religion.

In fine, more and more are we coming as a people to identify religion with life. It is no longer a garment to be donned or doffed at pleasure, but a vital part of the texture of the soul which liveth and abideth for ever. After centuries of repression, the fountains of free thought have been unsealed, and their

long pent up forces have showered far and wide on a grateful world the sweet, fresh spray of religious and intellectual liberty. Compared with but one generation back we breathe a more tolerant air. We live in the midst of a revival of religion which has been peculiarly active during the last two or three decades, a revival more reasoned, more measured, more far-reaching, and likely to be more lasting than the local and more or less ephemeral revivals in London, Wales, and elsewhere.

1. In the first place, there is a great revival of organised religion. There has been remarkable progress in church extension during recent years. The Anglican Church, seriously menaced in the early seventies by disestablishment, alarmed later by the rapid growth and increasing prestige of Nonconformity, and more recently confronted by the solid phalanx of the Evangelical Free Churches under the ægis of the National Council, has aroused herself to an unwonted energy. She has raised enormous sums of money for new churches and schools, endowments for new sees, foreign missions and bishoprics. She has become critical of her own standards, has developed an astonishing elasticity, and accommodated herself surprisingly to changed circumstances.

A corresponding activity has been taking place amongst many Nonconformist bodies. Methodists, Congregationalists, and Baptists have made rapid advance. Their Twentieth Century Funds, amounting, I believe, respectively to a million, half-a-million, and a quarter-of-a-million guineas, have put large resources at their disposal for forward movements. They have faced the problem of the decaying town church; sometimes by the disposal of the property and a transplantation of the cause to suburban soil; sometimes by an adjustment of methods to altered conditions. Methodism has successfully founded the West London Mission and purchased the Royal Aquarium. The Congregationalists have resuscitated Whitefield's Tabernacle, and made of it a hive of institutional activities: they have founded Medland Hall and the Pentonville Mission. The Baptists have built a Church House, and are at this moment planning out Bloomsbury Chapel on the lines of another Whitefield's. The great provincial towns are not idly looking on at the working of these new solutions to old problems, but are already applying those solutions to similar problems of their own.

Nor have our Unitarian and non-subscribing churches been lacking in effort. Great bazaars in Yorkshire, Cheshire, and our Midland metropolis have realised large sums of money for extension work. The British and Foreign Unitarian Association has increased its annual income by no less a sum than £3,000, and is devoting these increased resources to the delivery of sermons and lectures by our leaders in different parts of the country, and to other valuable work of propaganda and consolidation.

Other instances of progress are the enormous bequests—occasionally running into tens of thousands of pounds—to the orthodox missionary societies, the amalgamation of Colleges, endowment of new chairs, the specialisation of the professoriate, and the extension of curricula. Nor must we overlook, what I have already incidentally referred to, the ramifications of the Free Church Councils, directed from National headquarters. They are nothing if not energetic. Their missions, ably led by Gipsy Smith, are ceaseless in their activities in different parts of the country, reclaiming the lapsed and ever gathering in fresh members. You may object that this federation is quickly becoming a vast political engine, but there it *is*. Even the Puritans, when numerically strong and favoured by the tide, became political. Human nature, alas, is human nature. If the Free Church Councils are doing nothing else they are doing this—teaching the people that it is not of first-rate importance to be either a Methodist, a Baptist, or an Independent, but—to be a Christian.

Outside the Free Churches and the Anglican we have the Roman Catholics. They have just completed their towering cathedral within bow-shot of Westminster Abbey and within sight of St. Paul's. Everywhere in England, thanks largely to France, they are planting religious communities. Rome never sleeps. And, as Dr. Martineau reminded us 50 years ago, there is no moderate party in the church "one and indivisible." "What is temporal,"

he says, "in England, is spiritual in Spain; what belongs to the kingdoms of this world in the 19th century belonged to the kingdom of heaven in the 16th. *De jure*, the divine commission extends to everything, and might absorb this planet into the Papal state; *de facto*, it includes what it *can*, and stops where it *must*."

Again, we have amongst us great institutional works like the Salvation Army, the Church Army, University and Public School Settlements, and a multitude of beneficent and redemptive agencies sprung of a religious motive and animated by a religious spirit.

2. A second aspect of this great revival of interest in religion is the immense extension of Theological Study—Biblical and extra-Biblical. The simultaneous appearance of two such monuments of scholarship as the Encyclopædia Biblica and Hastings' Dictionary of the Bible marks an epoch. Biblical reference books of twenty years ago are out of date. The number of original workers on the Hebrew and Greek scriptures has largely increased. Comparative Religion, Biblical Archæology, Oriental and other studies contributory to the elucidation of theology and religion have made rapid advance. The tendency of philosophy is towards supplying a basis for faith. The Bible has become the best discussed book in the world, and in the last decade the volumes and articles written on its Inspiration, its Authority, its Doctrines, and its Miracles would make a formidable library. The standpoint of the younger generation of ministers is entirely new, and the revolution has been swift and sudden.

3. Then a third aspect of this revival is the conspicuous place given to religion in general literature, and the favourable attitude of the press of the day. This age, we are told, not without truth, is not an age of solid reading. Men read much and reflect little. If we have few great writers, we have many readable ones. Fiction absorbs some nine-tenths of the reading public's attention, and it is significant that our most popular novelists delight in such themes as "God's Good Man," "The Prodigal Son," "The Christian," and many similar.

Compare the daily newspapers of even ten years ago with those of to-day. The space given to religious news, to the doings of Councils, Congresses, and Conferences, to the reporting of sermons, to the character sketching of popular preachers and revivalists, is a remarkable sign of the times. For weeks together the *Daily Telegraph* discusses "Do we Believe?" and the *Chronicle* "Do we get our Deserts?" The motive may be commercial merely, and the interest it caters for may be interest in religion rather than religious interest, but the significant fact is that it is *there*. The press gives the people what the people want. It is a mirror held up to society.

Then, again, the reprints of the Rationalist Press Association have been circulated by hundreds of thousands of copies, and their sale has been due by no means chiefly to interest in scientific subjects, but rather, I venture to think, to that very element of religion which has been assailed by most of the books so fiercely.

4. Another aspect of this great revival is the less hostile, and generally open and friendly attitude of scientific men towards religious questions. Contrast the attitude of Sir Oliver Lodge with that of Huxley. Science had so long suffered at the hands of religious dogmatists that no wonder a great gulf had widened between them. But the reconciliation of science and religion draws nigh, and when theologians and the Christian Churches shall have relinquished once for all the palpable strategy of falling back from one earthy entrenchment to another, and shall have got behind those impregnable bulwarks of heaven—the imperishable truths of universal nature, which precede and confirm, but do not arise out of, Christianity; then the reconciliation between science and religion will be complete.

5. And yet one more evidence of this revival is an earnest reaching forth after higher social ideals and the realisation of a kingdom of God upon earth. From the high Ritualist to the lowly Salvationist there is a courageous attempt to grapple with the problems of vice, intemperance, crime, overcrowding, lack of employment, and the great

disparity between abject poverty and luxurious wealth. The hope of many labourers in this vineyard lies not so much in legislation as in some great religious awakening, which shall touch the extremes of society, which shall make God and righteousness more real in the consciousness of the nation. Mr. Silvester Horne, in his Popular History of the Free Churches, includes among the fruits of the 18th Century Revival, Prison Reform, Slave Emancipation, Revival of Political Ideals, and the founding of Modern Missions. Let us hope that the 20th Century Revival will issue in improvements no less notable in our social life.

Such, in brief and very imperfect outline, is what I take to be the state of religious thought and activity in the present day. Against it I know must be placed great tracts of population untouched by the Churches—though not, I contend, by any means untouched by religion. Against it must also be placed an excessive cultivation of athletics and a defiant Epicureanism which, vaunted by the Smart Set, threatens many of our purest and most sacred institutions.

What concerns *us* is the effect of this revived interest on those who are influenced by it. Does it tend towards a larger faith and a truer unity? A year ago the Editor of the *Hibbert Journal* showed that on some men the liberal movement had had an effect exactly opposite to that we should have expected. It has revealed to them a religion so pure aud exalted that they cannot reconcile it with the commercial, competitive materialism of many of its modern professors. For practical purposes it is too high: for devotional purposes it is too vague. Larger truth has only led them into a bewildering mist, through which they stretch hands blindly peradventure they may grasp some solid, tangible object and hold it firm.

Others again, intellectually convinced, hesitate to stir from their spiritual homesteads, and if they feel, certainly repress, any longing for fellowship with those of a larger faith.

But one cannot mix among the more thoughtful men of the sects, and of no sect, without discovering a number, implying a vast number beyond, in whom there burns with a more liberal faith a passion for more liberal fellowship.

And if this be really so, the situation presents a unique opportunity to any society of religious persons which can admit and will welcome that great body of earnest men and women who at this moment, from the isolation of no fellowship whatever, or from the fellowship of churches which dare not avow their beliefs, are turning longing eyes to a spiritual society which shall fit their larger freedom.

And what will be the essential characteristics of such a society?

In the first place it will consist of a brotherhood that does not look askance at the stranger. The chances are he has been used to cordiality, especially if he has come from one of the more emotional communions. Fraternity has been part of the air he has breathed. That the new society meet him at the same intellectual viewpoint is not enough. It must also possess sympathy; it must extend sympathy, and this the more because to gain new ties he has cut old ones which have cost him dear. The two, like two pieces of iron, must be hot. If one be hot and the other cold there will be no welding.

Then this new society will be pervaded by an atmosphere of reverence. God, because he is greater than all the creeds, will not be less, but more majestic and adorable. Man, because he is not under a curse from his birth, will not be less, but more worthy of consideration. Though this society combat, it will not ridicule the cherished beliefs of millions of men—where it differs it will speak gently; where it challenges, patiently.

Moreover, this society will be free in polity as it is in doctrine. While it offers to this liberated bird of freedom the limitless upper air, it will not clip his wings with the scissors of privilege, nor chain his legs to the dead stump of tradition. It will give to the novitiate, be he layman or minister, as free a constitution as he brings to it a creed.

Yet more, it will be aggressive; for stagnation in a religious society is incompatible with progress in everything else. It will

have a passion for its own advancement, which will assume in its eyes, not self-aggrandisement, but the triumph of a Divine Crusade. Believing in its own beliefs it will wish those beliefs to prevail, and will labour heroically towards that end. It will exhibit a capacity to adapt itself to its ever-changing environment, and will survive not because it boasts of its supreme fitness so to do, but because it proves that fitness on the field. It will animate its followers with that noblest of Methodist sentiments—Love of the Cause.

Above all, it will be a spiritual society; it will live for the spirit and in the spirit, not fulfilling the lusts of the flesh. Devotion, prayer, worship, sacrifice, self-renunciation—all these it will transfigure with sublimer spiritual import. It will take for its life-models all the saints of all the creeds through all the ages, but supremely Jesus of Nazareth who went about doing good and spake as never man spake. It will not worship less, but it will work more—the more to prove that all men are brethren, of whom not one is so low down, but he is worth the lifting up. It will stand by all things honourable and of good report, all things true and lovely, and, on whatsoever it differs, in this it will agree, that love is the fulfilling of the law.

Do our Unitarian Churches constitute such a society? There are large numbers ready for our Churches: are our Churches ready for them? Or is Unitarianism among the sects what Spain is among the nations—proud, oligarchic, indifferent, resting on the decay of former glories, letting the world go past it?

The present is either a supreme opportunity for *us* or for some *other*. The trend of present-day religious thought and activity is assuredly favourable to the growth of a great, large-hearted, liberal Church. If that Church is ours, may we rise to our opportunity and improve it. If not, I for one can only say, Let such a Church arise, let it arise speedily—a Church wide enough, wise enough, generous enough, democratic enough to embrace in one brotherhood all who pursue the love of truth and practise the truth of love.

ALFRED THOMPSON.

Seed Corn.

(From Dr. Martineau's Sermons.)

The Kingdom of God is not a business set up in rivalry with a worldly business; but a divine law regulating and a divine temper pervading the pursuits of worldly business.

Cloistered virtue makes the quest of God too like a heartless flight from man.

Heed not the fastidious critic who tells you that the world has outgrown the Church, —that the living voice of trust and aspiration shall soon have no response from sorrowing and struggling men. Depend upon it, *his* is the humour of the hour, and *you* who keep to the old reverent ways are taking sides with the perpetuity of our humanity.

What can be more startling to a true mind than the crowded carefulness of secular instruction contrasted with the negligent emptiness of religious education. Parents who would stand aghast at a false quantity in Latin or a mistake in geography, care nothing if the whole system of the moral universe be misconceived; while they would be pained that Aristides should be confounded with Aristotle, or Marothon mistaken for Mintinesa, or indifferent to the most gigantic errors as to the whole character and government of God.

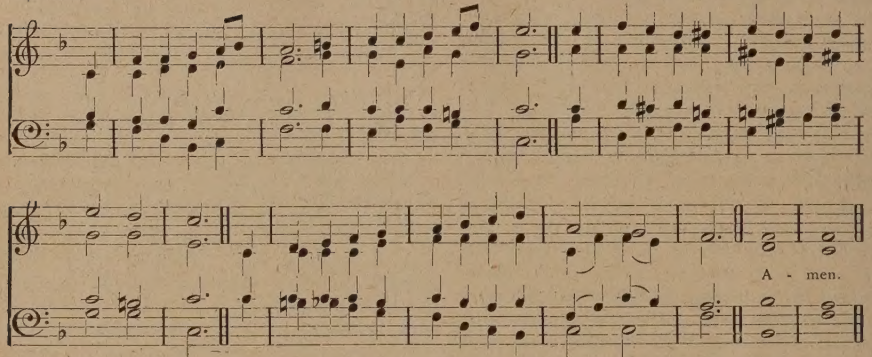
There is not a secular reform in the whole development of modern civilisation which (if it is more than mechanical) has not drawn its inspiration from a religious principle. Infirmaries for the body spring out of pity for the soul; schools for the letter that free way may be opened to the spirit; sanitary laws, that the diviner elements of human nature may not become incredible and hopeless from their foul environment. Who would ever lift a voice for the slave that looked no further than his face?

Those to whom life is a succession of particular business, however intelligent, energetic, and conscientious, must rank in the scale of human excellence below those to whom life is rather the flow of one spirit.

A Great Hymn with a New Setting.

(From "The New Hymnal.")

Knutsford. 6.6.6.6.6.6. G. R. Sinclair, Mus. Doc.



O Thou not made with hands,
Not throned above the skies,
Nor walled with shining walls,
Nor framed with stones of price,
More bright than gold or gem,
God's own Jerusalem!

Where'er the gentle heart
Finds courage from above,
Where'er the heart forsook
Warms with the breath of love,
Where faith bids fear depart,
City of God! thou art.

Where in life's common ways
With cheerful feet we go,
When in his steps we tread
Who trod the way of woe;
Where he is in the heart,
City of God! thou art.

Not throned above the skies,
Nor golden-walled afar,
But where Christ's two or three
In his name gathered are,
Be in the midst of them,
God's own Jerusalem!

F. T. Palgrave, 1862.

Outside the Garden Gate.

Two little forms outside the gate,
Who hour by hour in patience wait;
Four wistful eyes as bright as stars
Peeping with wonder through the bars;
Four little hands that long to hold
Bright flowers, or apples red and gold;
Two shrill young voices that would say:
'Give us some flowers or fruit to-day!'
Only—what little tongue could dare
Ask such a boon from lady fair?

She comes! and down the velvet walk
Moves gently, and with silver talk
Beguiles the time; her comrades glide
In pleasant converse by her side.

They do not see the eager eyes
Who watch them with a glad surprise.
To rustic judgment, they must seem
Like white-robed angels in a dream,
So fair, so graceful, and so blest
In such sweet garden bowers to rest,
And no doubt plucking many a gem
Which seems so far away from them!

Alas! how oft our mortal fate
Keeps *us* outside the garden gate!
Almost we feel we might be there,
Wandering amid those scenes so fair;
Almost our fingers seem to clasp
Bright flowers that still elude our grasp;
Some adverse fortune seems to say:
'Tis not for *thee;* so, go thy way!'

Pulpit Blunders.

Whilst recognising the noble part the pulpit has taken in the reformation of the world and education of the people, it must be admitted that it has been occasionally the scene of humorous incidents, some of which, perhaps without irreverence, it may be permissible to recall.

Possibly the greatest number of pulpit recollections hang upon misquotations and misplacement of terms. Only recently, the writer heard a minister declare 'it was impossible for any man by thought to add one *stature to his cubit*'—a truth so important to his mind as to merit an impressive repetition. Another minister affirmed, on the authority of the Scriptures, 'Moses *pulled off his feet*, for the ground on which he stood was holy.'

The writer thinks it was a curate who informed us that 'immediately Peter crew, the cock went out and wept bitterly.' Another of his order certainly said: 'Till heaven and earth pass, one *tit* or one *jottle* shall in nowise pass from the law, till all be fulfilled.' Another pulpit orator, quoting from Job, gave out: 'Skin for skin—as the old Patriarch said,' leading us to infer that Satan was the progenitor of a family, in addition to being the father of lies. A popular preacher, speaking of Goldsmith's poor parson, told a crowded audience that 'children plucked the coats of that good man's tail to share his kindly smile.' These children must have been a contrast to some others spoken about by one who, illustrating moral depravity, said he had 'seen even little children that could neither walk nor talk run about the streets blaspheming.'

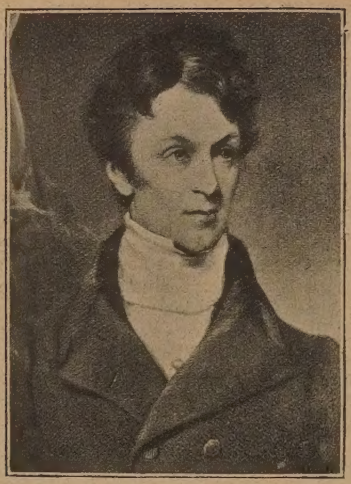
A minister once commencing grandiloquently: 'Jacob sold his birthright for a pot of message,' paused, and thinking, somehow, it scarcely sounded right, he repeated: 'Jacob sold his birthright for a pot of message.' Still querying the correctness of his version, and anxious to make it correct, he said again rather more slowly: 'Jacob sold his birthright for a pot of message.' Seeing the puzzled and amused look of his congregation, he hesitated once more, only to assume a determination that this time at any rate there should be no mistake on this point, by saying very deliberately: 'My dear friends, some of you do not appear to sufficiently appreciate the full import of my quotation of a biblical fact; for the benefit of such, I will repeat it, and repeat it with emphasis—that "Jacob—sold his birthright—for a—pot—of—message."'

Of all scriptural characters to whom special attention has been paid, not one has received more unremitting favour than the retrospective spouse of Lot, and we can understand the feeling of a long-suffering hearer who had heard the same minister preach nine times upon 'Remember Lot's wife.' 'Remember Lot's wife!' cried the afflicted hearer; 'why it is absolutely impossible for me ever to forget her.'

Astronomical Notes for May.

Most of the planets which have made the evenings in the spring of 1905 exceptionally beautiful have now disappeared. Venus, Jupiter, and Mercury are no longer visible, and only Mars remains. This planet revolves round the sun in an orbit exterior to that of the earth, and on our way round we pass comparatively near to him at the time when Mars and the earth are both on the same side of the sun. This is called the *opposition* of Mars, because the planet is on the opposite side of the earth from the sun, and it occurs this year on May 8th. At that time Mars passes the south at midnight, and is far more brilliant than he is when at the other side of the sun, being nearer to us by the diameter of the earth's orbit, *i.e.*, about 186 million miles. During the rest of the year he will gradually diminish in brilliancy as he travels further away. The moon passes above Mars on May 17th.

No one ever deeply believes, or even thoroughly disbelieves, alone and by himself. He cannot dispense with others' sympathy; he listens for what they say of these great things; he looks into their eyes; he wonders about their thoughts; he waits till they give a sign; and not till they hint his secret feeling does he dare to think it right.



JAMES MARTINEAU.

The Martineau Centenary.

JAMES MARTINEAU.

A BIOGRAPHICAL SKETCH BY THE REV. A. HALL, M.A., Minister of the Octagon Chapel, Norwich.

PART II.

In 1840 Martineau was appointed Professor of Mental and Moral Philosophy and Political Economy in Manchester New College, which had returned from York to Manchester. Travelling from Liverpool once a week, he delivered two or three lectures which had to be freshly prepared in addition to his ordinary congregational work, but so thorough and conscientious was he in all his undertakings that neither congregation nor students could accuse him of neglecting them. His congregation in 1847 resolved to build for him a new church which would be nearer to their residences, and while it was being erected he was allowed to spend fifteen months abroad. But the time was not spent entirely in physical recreation after the excessive labours of previous years. He was to be found in the class rooms of the Berlin University, especially that of Trendelenberg, who completely won him over to the doctrine of the Freedom of the Will. This second conversion was hardly of less importance than the first, influencing as it did the whole of his philosophy. His references to this stay abroad show how deeply indebted he felt to German professors and German thought. It was a time of "new intellectual birth." When he returned the magnificent church in Hope Street was ready for him. The opening sermon was preached by his old minister, Thomas Madge, and here he ministered until his removal to London.

As Joint Editor of the *Prospective Review* it fell to his lot to review a publication by H. G. Atkinson on "The Laws of Man's Nature and Development," with which his sister Harriet's name was associated. Where truth was concerned he thought it a sacred duty not to let personal feeling or family relationship intervene. And he criticised the book with frank fearlessness in an article entitled "Mesmeric Atheism." It was trenchant and crushing. Unfortunately his sister was angered, and this article changed the strained relation which had existed between them, owing to his refusal to burn all the letters he had received from her, into a complete alienation. Attempts made by him at reconciliation were fruitless, but he never treasured an ungenerous thought towards her.

In 1853 Manchester New College was removed to London, and for nearly five years he undertook a weekly journey from Liverpool to attend his classes. In 1853 he resigned his pulpit and settled in London, in order to perform his professional duties with greater efficiency. In his farewell sermon to the Hope Street congregation he emphasised that "the sense of the living union of God with Humanity" had been the power that had inspired and sustained him (Parting words, Essays IV.). But his ministerial work was not at an end. He accepted in 1859 with John James Tayler the joint pastorate of Little Portland Street Chapel. In 1872 he gave up preaching on medical advice, and confined himself to his work at the College, of which he was principal from 1869 to 1885.

In 1866 he would have been elected to the Chair of Mental Philosophy in University College, London, if his career as "*an* Uni-

tarian Minister" had not been so distinguished. Academic honours were slow in coming, but they were of the highest order when they did come. He received degrees from Harvard (LL.D.), Leyden (S.T.D.), Edinburgh (D.D.), Oxford (D.C.L.), and Dublin (Litt. D.). But more significant, even than these was the testimonial presented to him on his eighty-third birthday, signed by 649 of the most famous and scholarly men then living, among whom were Tennyson, Browning, Max Müller, Lecky, Lowell, O. W. Holmes, Phillips Brooks, Renan, and Pfleiderer. They subscribed their names to this statement, among others equally laudatory:—

"We admire the simple record of a long life passed in the strenuous fulfilment of duty, in preaching, in teaching the young of both sexes, in writing books of permanent value, a life which has never been distracted by controversy, and in which personal interests and ambitions have never been allowed a place." Others who could not affix their names to the address sent him letters expressing their regard and admiration for him. With many of the signatories he had been associated in the famous Metaphysical Society of which Gladstone, Cardinal Manning, Huxley, and Tyndall were members. Other enconiums were not wanting. Gladstone said 'he was the greatest thinker of his age'; Sir Charles Lyell complained that England hid her greatest preacher in Little Portland Street Chapel; and Dean Stanley exclaimed 'What would I not give that Martineau belonged to the Church!"

At the age of eighty he resigned his Principalship of the College, but his best work was not yet done. At a time of life when most men consider their labours finished he took up his pen and wrote the books which give him a permanent place in religious philosophy, and we cannot be too grateful that his mind remained strong and vigorous throughout his eighties. The most remarkable fact about these works is that they show he was not afflicted with that spirit of dogmaticism which is so often the bane of old age, but retained his freshness of judgment and his openness of mind with the maturity and certainty of his knowledge. He died on January 12th, 1900.

MARTINEAU'S BIRTH-PLACE.

The above is intended only as a short sketch of the external events of his life. I therefore, append a list of his chief works, with the dates of their publication. Many of these call for the serious application of trained students when their minds are freshest. It is well to start where Martineau started. And the "Rationale" (1836), and "Endeavours after a Christian Life" (1843) should be read first, though no one will go far wrong if he commences with the admirable little book "Faith and Self Surrender" (1897).

His sermons are gems without price, which bear examination after examination, and in which new beauties are constantly found. One of those who frequently heard him said "We want a crook—an alpenstock—and you hold out to us a jewelled and enamelled crozier." He had not the gifts that make a popular preacher. "He preached *too well.*"

It would be presumption to attempt to sum up his character in a few lines. Let this quotation from the *Manchester Guardian* (January 13, 1900) be sufficient now.

"To few men has it been given in an equal degree to attract, reverence, and love. He combined in a surpassing degree gifts of the intellect and inspirations of the heart. His

ethical and philosophical writings have become text books at Oxford; his sermons as unique surely in the elaborate beauty of their diction as in the rush and power of their appeal, have been the spiritual food, not it may be of the multitude, but of those in all parts of the world to whom the things of the spirit could find entrance only through the open door of reason seeking for truth free from all superiority. The search for truth was the passion of his life, and his example is above all that rarest one of a perfect intellectual integrity. It was this combination of moral favour with the highest intellectual gifts which gave him his unique attraction for many minds, and this was the secret alike of his growth and of his influence."

"Rationale of Religious Enquiry" (1836), "Endeavours after the Christian Life" (First Series 1843, Second Series 1847), "Studies in Christianity" (1858), "Hymns for the Christian Church and Home" (1840), "Hymns of Praise and Prayer," (1873), "Hours of Thought on Sacred Things" (First Series 1876, Second Series 1879), "Study of Spinoza" (1882), "Types of Ethical Theory" (1885), "Study of Religion" (1888), "Collected Essays," 4 vols. (1890-1), "Home Prayers" (1891).

Sayings from Martineau's Sermons.

Knowledge is power. Yes, knowledge is power *over Nature;* but it is not power *over ourselves.*

A moral world cannot be final unless it be everlasting.

A trust without a reckoning is a contradiction.

Duty has its artisan who labours by prescription to the will, and its artist who shapes forth the love within his heart.

What Science calls the uniformity of nature, Faith accepts as the fidelity of God.

By all that we morally admire, we are practically bound.

The Children of our Churches.

By A. E. Clephan.

My subject needs no apology. Not only are we as a Church interested in finding out what we can do for our young people, but all churches alike are asking with increasing consideration "How can we secure the spiritual welfare of our children?"

Within the last few weeks in London, both East and West, the question has been raised. In Westminster, Canon Hensley Henson, preaching on the duties of parents respecting the religious training of their children, warned them of the danger of "carelessly answering the unconsciously profound, and innocently audacious questions of children with some easy conventional statement which we ourselves do not believe, and which we must know they could not possibly continue to believe." Fortunately, from the very conditions under which we exercise the faith that is in us, that is not the snare into which we shall be the most likely to fall, though even we may take heed to the warning. The Rev. Cartmel Robinson, in St. Paul's Cathedral, struck another note, and one which vibrates more surely in unison with our own aspirations for the well-being of our children when he urged that "the important thing to teach our children was to *live well and possess their souls,*—not to live well merely in the material sense, but in the widest and best sense, giving play to all the faculties with which God had dowered them, so that they might lead a whole life, well proportioned, harmonious, and happy." To enable their children to "live well, and possess their souls" is, I suppose, the aim that all thoughtful parents would set before themselves,—the only difficulty being the careful choice of the best means of reaching this desired end. Each sect naturally cherishes the dream that within its own fold can the children be best tended, and instructed in the highest truths. And we, too—we, with our simpler religious or theological framework—our more natural views of the relations between the Heavenly Father and His children would fain think that we have a gospel of truth, and light, and gladness for our little ones. The simple affirmations of our faith, summed up broadly

in "love of God, and love towards man," seem singularly adapted to find welcome entrance into the mind of the child,—since love is the first sweet spiritual influence, that all unconsciously to itself, surrounds its entrance into life.

And yet many years ago now, I was startled by the remark of one, who from being at one time a somewhat enthusiastic Unitarian had, by degrees, slipped into an orthodox position, and had finally become a thorough-going member of the Established Church—"I don't think I should ever have left the chapel, only, you know, there's positively nothing for Unitarians to teach their children." That remark set me thinking. Of course it is easy to appreciate the superficial truth of such a statement, especially for one like myself, who had been as a child brought into close connection with the services of the Established Church,—so much so that at the mature age of thirteen, and notwithstanding the taint of heresy which clung to my small, innocent, and most ignorant person, I was occasionally told off to supply the place of some absent, orthodox teacher, and take a class in the village church Sunday school. My duty, under those responsible circumstances, was, as far as I can remember, exactly that of every other teacher in that little village schoolroom,—to teach collects, commandments, catechism, or creed, by rote to a group of fairly orderly, but heavy-headed children, who were never expected to question, but only to learn, and to repeat the required words. We know that in our Sunday schools, far from perfect teaching ground as they are, there is no such easy solution of the responsibilities of the teachers towards the young souls under their charge. And we feel that so far from there being *nothing* to teach our children, there is so much—so very much—only that *much*, not being embodied in accepted formulæ, or inherited dogma, can only be passed on to the child after it has been thoughtfully and carefully pondered over in the mind and heart of the teacher. And the thought is borne in upon us that there is no light responsibility involved in being a Unitarian parent, or even teacher, nor is it surprising if occasionally the responsibility is not fully entered into. It is just because the measure of the religious material with which we deal is so broad in its outlines, while at the same time it is so simple in its form, that it seems to many teachers almost too obvious to form the subject of definite tuition. Unitarians sometimes incline to shirk the task of defining their religious beliefs clearly to their children, trusting perhaps that as the children grow up in a surrounding which is free from orthodox influence, they will naturally take in sound Unitarian views, and grow up steady, enlightened adherents of the faith cherished by their parents. I have known this plan to be followed as a *system*—a system which would assuredly never be pursued in any other form of study—but I have more often found it followed without any system at all, with the likely result that the children, as they grow up, drift off to some Church where more care is expended on their religious education, and more effort is made to include them as vitally concerned members of the community.

When we speak of the broad outlines of our religious faith we are perhaps too apt to think that children cannot find place in their little brains for very big thoughts and conceptions. And yet almost the first prayer we teach them to lisp: "Our Father, Who art in Heaven," contains, in these simple words, the biggest thought we shall ever have to offer them. I don't believe the "size" of a thought ever gives a child much pause; it is the attempted detail, the technical explanation which pulls it up short. The Almighty God, the great universe, the message of Christ, they will accept naturally, and in unreasoning entirety; the wonder and mystery of life still wrapping too closely round them for them to measure, or to doubt. But any attempt at accurate definition of the majesty of God, the exact position of Christ in the Godhead, the construction of the universe leaves them dull and unenlightened. And you will find that the odd little scepticisms and questionings children indulge in sometimes do not refer to the great truth itself, but to the half-understood detail of it, which explanation has most likely only succeeded in making grotesque. "Where did the angel" (of the Garden of Eden) "get his sword of fire from?" asked a small boy doubt-

fully of his little sister. "I don't know—likely hell," was the sister's reply. It was not the angel that was put under question—only his tangible equipment. The imagination of the child can take in the dim big conception, long before the reason can take in the detail,—which detail, as I say, often tends to make the child sceptical or argumentative. But, then, the imagination needs to exist on both sides, in the mind of the teacher, as in that of the learner, and children often feel keenly when their little searchings-out after truth are met with the kindly but unimaginative response that "they would not be able to understand." "But, mother dear, I'm sure I could understand if you would explain it," said a little five-year old friend of mine to her much-exercised mother, one day. And her mother allowed candidly, in telling this to me, "And I believe she could have understood, if only I could have explained." And little Helen Keller, too,—you will perhaps know, in her "Story of my Life," the account given by her teacher of the child's wonderful awakening to life from her terrible imprisonment within the dark cell of total blindness and deafness. Her story, as gathered from her own account and that of her teacher, seems to take one deeper into the sweet mystery of a child's soul, where lie hidden the vast store of its mental and spiritual possibilities, than any other study of child-nature I have ever come across. It is so absolutely real and natural. This child, condemned to take all her impressions of sight and sound through the medium of eyes and ears other than her own, learnt early to look into her own soul and her intellect, and get response from them. She, too, was a rebel against the assumption that a thought was necessarily beyond her reach at eleven—eleven by years, that is but, remember, four only, by education. "How do you know that I cannot understand? I have a good mind. You must remember, dear teacher, that Greek parents were very particular with their children, and they used to let them listen to wise words, and I think they understood some of them." Now, this referred to a complicated tariff question, and probably her teacher was justified in assuming that Helen would be unable to understand, but when it came to dealing with great "ideas" Miss Sullivan did not shrink from the attempt to reach the child's understanding. "It would have been "a hopeless task to make Helen comprehend "the more abstruse meaning of the word "*mystery*; but she understood readily that "it signified something hidden and concealed, "and when she makes greater progress she "will grasp its more abstruse meaning, as "easily as she now does the simpler signification." Now, this child was brought up, spiritually, on the best and truest lines of free religious thought—although not, I believe, by definite Unitarian instruction—and I cannot imagine a training more calculated to furnish a soul nobly. All her soul's essays into the unknown were tenderly and thoughtfully dealt with. "I am blind and deaf; that is why I cannot see God," she said sadly. I taught her the word "*invisible*," and told her that we could not see God with our eyes because He was a Spirit, but that when our hearts were full of goodness and gentleness, then we saw Him, because then we were more like Him." Do you think the Nicene Creed could have helped this thirsty little soul more than did that answer? "What is a soul?" she asked on another occasion. "No one knows what the soul is like," I told her; "but we know that it is not the body, and it is that part of us which thinks and loves and hopes, and which Christian people believe will live on after the body is dead: Can you think of your soul as apart from your body?" I asked her. "Oh, yes!" she answered; "because last hour I was thinking very hard of Mr. Anagnos, and then my mind—no, my soul—was in Athens, but my body was here in the study;" and when I further explained to her that the soul also is *invisible*, or, in other words, without apparent form, she said, "But if I write what my soul thinks, then it will be visible, and the words will be its body." And when in her questioning she wanted to know, "Why cannot we know as much about heaven as we do about foreign countries?" I told her in very simple language that there may be many places called heaven, but that essentially it was a condition, the fulfilment of the heart's desire, the satisfaction of its wants; and that heaven existed whenever *right* was acknowledged, believed in, and loved." Is it any wonder that this child has grown up to womanhood with a heart filled

with grateful love to God (notwithstanding her deprivation) with a belief in all that is pure and sweet in life, and with a desire to reach out and help all who are in sorrow or suffering. Yet the only creed she was ever taught was :—

"There is one universal religion—the re-
"ligion of love. Love your Heavenly Father
"with your whole heart and soul, love every
"child of God as much as ever you can, and
"remember that the possibilities of good are
"greater than the possibilities of evil; and
"you have the key to Heaven."

I am doubtful if we Unitarians are fully alive to the benefit of fostering the dawning spiritual consciousness in children, in our Church life. We seem to make too little provision of any kind for children in our services. Now, I may be old-fashioned, but I think that at the risk of boring them a little (there is rather an exaggerated fear of boring children in these kindergarten days!), it is good training and discipline to bring the little folks to service regularly. An hour's silence and enforced quietude once a week is no great hardship to inflict even on small restless boys, especially when we consider the pleasant freedom which is allowed to the rest of the Sunday hours. With most of us these silent, sober Sunday hours, but vaguely understood or appreciated at the time, come back to us laden with gentle memories, charged with the affectionate sentiment with which we learn to look back on the haunts and occupations of our early years. I suppose few small boys, condemned to the daily grind of school lessons, could contemplate the glow of pride and enjoyment with which in manhood's years they will inspect the very bench and desk in the old schoolroom, where passed the studies they scorned to profit by in boyhood.

It is, I believe, a noticeable fact that few children take part in our morning services. Perhaps we don't do as much as we might to let them feel they have any share in the worship they see going on around them. Necessarily the service is principally for adults, but looking round at the few children present I ask myself what they are likely to get out of it? The sermon, as is fitting, is on a level far beyond their comprehension; prayers and hymns often the same; and, except in the case of a liturgy, not even an occasional collect or commandment, previously taught as a religious exercise, to link them by the repetition of familiar sounds to the service in which their grown-up friends are engaged.

But could we not spare a few minutes each Sunday for the children? I should like to see a short portion of each service devoted especially to the children, to which their attention should be called as being their very own share of the hour's worship—an occasional hymn and prayer, or a few words preceding the sermon (as is done now, I believe, in some of the orthodox Nonconformist churches), containing some simple thoughts, with simple illustrations adapted to their immature minds, and with this a friendly understanding between the minister and the little ones of his flock, that, as their presence was welcomed, so was it also acknowledged, in this fragment drawn from the tale of grown-up prayer and praise, and devoted to their service. And under these conditions I should like to see every available child of the congregation and Sunday school taking part in the service Sunday by Sunday, each learning to feel himself, or herself, an integral part of the gathering. The regular attendants at our services are not, as a rule, those who in early years were only brought to the church every now and then, and who were therefore never trained in the early habit of devotion, but those who were to be seen each Sunday in their place by the side of parents, themselves never willingly absent from the service. Do we not owe it to our children that they shall have every chance of learning to feel at home in the church of their parents, so that they may later, of their own desire, accept it as the church of their own adoption? Of course, we all acknowledge that constant attendance at a church service does not necessarily constitute religion—it is only one of the founts whence it may be sought. Still, I am inclined to think that, in the case of young people, constant *non*-attendance at public worship is conducive to the cultivation of a *non*-religious tone of mind, which may all too easily degenerate into careless indifference to the things of the spirit.

(To be continued.)

Notes and Jottings.

The problem of the city child is always with us. Sometimes it seems to slumber for a second, but then public attention is aroused once more by the terrible statistics of child mortality in some congested area, or by the pitiful cry of underfed children in our schools. Fresh interest has been aroused lately in the latter subject by a debate in the House of Commons, followed by a good deal of correspondence in the newspapers. The *Manchester Guardian* in particular has been very hospitable to the discussion. Sir John Gorst, Miss May Dendy, Mr. Llewelyn Davies, and other writers of wide experience have contributed to it, and it is intersting to observe that with equal pity for the underfed child they are separated widely in their idea of the remedy and how it should be applied.

One thing seems to be clear, namely, that if the provision of meals is to be accepted as part of the school routine voluntary effort must be replaced by State action. This is the plea of Sir John Gorst. He would provide meals for all underfed children in attendance at elmentary schools at the public expense, and then he would call in the aid of the poor law authorities to recover the cost in all cases where this is possible. "The only practical solution of the difficulty," he writes, "is that it should be part of the recognised duty of the education authority to see that the bodies as well as the minds of school children are efficiently cared for, and that every child under their control should have proper and sufficient food, to be supplied by their parents if able, and in the last resort out of the rates levied for educational purposes." It must be admitted that on paper this scheme looks bold and effective; but it would break down almost certainly at one crucial point, namely, the collection of the parent's contribution. Any one who has had practical experience of the administration of the Poor Law knows the difficulty of the work of the relieving officer in the case of negligent parents, and how unwilling most Boards of Guardians would be to exact the extreme penalty of imprisonment in default.

We are then face to face with the fact that Sir John Gorst's suggestion must lead very soon to a scheme of universal free meals for school children; for unless the undeserving parents can be made to pay, the thrifty and careful parent has an equal claim on the public bounty. Are we prepared to treat all children as children of the State, and to provide them with public meals? It may be a desirable thing to do, or to put it in another way, it may be the only way out of the terrible social danger of physical deterioration. Many of our political measures are second-best courses forced upon us by practical necessities, and this may be one of them. But it is quite futile to suppose that we can draw a line between the well-fed and the under-fed, the deserving and the undeserving and escape in this way the reproach of socialism. So far as the elementary school is concerned, it must be public meals for all the children or public meals for none.

The fact that under-feeding during school age is part of a much larger problem is no excuse for refusing to do what is practicable immediately to remedy a terrible evil; but at the same time it is absolutely necessary to view the question in these wider relations. It is, in fact, only one aspect of the problem of poverty with all its moral and economic implications. Mr. Llewelyn Davies does well to remind us of the danger of encouraging weak parents to allow their children to become objects of public charity, and there is pertinence in his question whether we are prepared to clothe the under-clad as well as to feed the underfed. It has been urged, too, that most of the physical damage is the result of neglect and bad feeding before the school years begin. Much good might be done by placing severe restrictions upon the labour of young married women. This would be a measure of real protection, which society would be justified in taking simply in self-defence.

We hope that we shall not lay ourselves open to the charge of callousness when we say that this whole discussion has impressed us with these two things, firstly with the necessity of looking at all sentimental remedies very carefully. We do not wish to imply that they can-

not stand the scrutiny. In many cases they may be the only course open to us. But they must be looked at in relation to the larger problem of which they form a part, and every effort should be made to form some dispassionate estimate of how they are likely to work. And, secondly, we are unable to forget how physical difficulties are moral difficulties as well, and physical incompetence points to violated moral laws. The violation may not be the fault of the man who suffers. It may be due to one of a hundred causes, to ancestral taint, to social injustice, to the blows of misfortune. But physical restitution will not annul moral disorder. In a vast number of cases underfed children are a sign of a defective sense of parental responsibility and of the necessary dependence of the child upon the parent for weal or woe. These are moral facts which we cannot change or elude. The deepest social problem of all is how to repair our defective morality.

Sympathy.

Grief held me silent in my seat,
I neither moved nor smiled:
Joy held her silent at my feet,
My little lily-child.
She raised her face; she seemed to feel
That she was left outside;
She said one word with childish zeal
That would not be denied.
Twice more my name, with infant grace;
Sole word her lips could mould!
Her face was pulling at my face—
She was but ten months old.
I know not what were my replies—
I thought: dost Thou, O God,
Need ever thy poor children's eyes,
To ease thee of thy load?
They find not Thee in evil case,
But, raised in sorrow wild,
Bring down from visiting thy face
The calmness of a child.
Thou art the depth of Heaven above—
The springing well in her;
Not Father only in thy love,
But daily minister.
And this is how the comfort slid
From her to me the while,—
It was thy present face that did
Smile on me from her smile.

The Positive in Religion.

To stand for the positive in religion is, we admit, to become responsible for infinite blunders and shortcomings. No man ever yet opened his lips on religion without more or less misrepresenting it. But the people who never make mistakes are, as Hazlitt says, "people who never never make anything at all." When, however, their every religious understatement or overstatement, or total misfit has been taken account of, it is to be said that after all they have done something, and we may now ask what the negative outsider has accomplished that may be put in comparison? Wherever we look we find that it is the affirmative "yes," with its faults thick upon it, and not the critical and immaculate "no" that keeps the world moving. When that "yes" ceases to be heard every department of life gets somehow into confusion. Even a Robespierre discovered this, and having denied God in the interests of criticism, found himself compelled, in the interests of government and social order, to reaffirm Him. Millenniums of experience have by this time proved that it is the people who believe in something, though what they believe in may be half of it a mistake, who keep things together and push things on. To them always power gravitates. On them communities lean. Their organisations, though absurd minorities as compared with the outsiders, are in point of relative effectiveness as an army to a mob. Goring Brace sums up the action of the positive on the largest scale when, referring to Christianity, he says, "it has floated everything else in history—governments, philosophies, rationalisms—like straws on its stream thus far."

Rules may help you to manufacture, but cannot inspire you to create.

Half the sting of poverty is gone when one keeps house for one's own comfort, and not for the comment of one's neighbours.

There is a disposition to look at faith instead of living in it; to own it as a noble fact in human nature, without becoming personally committed to it.

News from the Field.

With the opening of the spring season, we note many ministerial and congregational changes. But what outwardly may appear to be unrest, may really be a sign of progress. This interpretation may be put upon the changes which are going on around us.

Among our veterans it is pleasing to note that the *Rev. J. Page Hopps* has undertaken for twelve months the arduous ministry of *Little Portland Street Chapel*. We wish him a crowning success. *Oldbury* has given a welcome to *Mr. W. G. Topping*. Of *Mr. Topping* our colleges know nothing, and our congregations very little, but *Oldbury* has unanimously called him to its ministry, and he begins his work amid the cordial welcomes of his people. We hope he may win his way to wise acceptance. *Kings Lynn* has invited to its ministry the *Rev. J. B. Morton Barnes, B.A. Rev. J. E. Stead* is to exchange his field of work at *Park Lane* for the larger sphere at *Mossley*, where all that is in him will be needed to carry on the great work. *Carlisle* has invited *Mr. Albert Thornhill, B.A.*, from his studies at Oxford to undertake the oversight of its Free Church on the viaduct. In leaving *Kilburn*, the *Rev. J. E. Stronge* gets a most enthusiastic welcome to *Kidderminster*. *Richmond* finds in the *Rev. Felix Taylor, B.A.*, a successor to its former able and successful minister, and *Hinckley* calls from Wales the *Rev. T. J. Jenkin*, and gives him a warm welcome as he begins his work. The *Rev, H. Kelsey White* resigns his charge at *Urmston*. *Heaton Moor* takes leave of *Rev. Priestley Prime*, who goes to fresh work in the South, and *Belper* loses the services of the *Rev. J. Kertain Smith*, who retires from active duty.

But our Father calls to Himself venerable toilers in His field like the *Rev. J. J. George* of *Aberdare*, the *Rev. Peter Dean* of *Loughborough*, after strenuous work for Him in various parts of His vineyard, and in the midst of his noble and devoted life, a young, energetic soul, in *Rev. Arthur Harvie*, who had won his way to the love and admiration of the best and noblest among us.

Turning from the *Workers* to the *Work*, we observe the great activity there has been in various parts of the Field. Our *Domestic Missions*, the very flower of our beneficient activities among the poor and the sorrowful, have been telling the tale of another year's labour, and the story is full of pathos and uplifting. *Belfast, Hurst Street, Birmingham, Liverpool, Bristol, Mansford Street, London*, each tells a story which calls forth thankfulness to Almighty God that we have earnest souls engaged in such a blessed work, and that so many of the "little ones" have been helped and cheered. These reports should be grouped together so that our eyes could be fixed upon this part of our spiritual and social activities.

The active propogandist work has also been going on vigorously. The *N. E. Lancashire*, the *Manchester District*, the *Liverpool District Associations*, the *Midland Christian Union*, the *Ulster Unitarian Society*, have all been telling their tale of work, and in each case there are encouraging proofs, both of activity and success. A breath of new life and energy has swept over and into our organisations. They all give signs of growth. This is as it should be and it is a sign of better times among us.

The *B. and F. Association* have been giving three special services for the exposition of our religious principles in the *Town Hall, Stratford, London*. They have been conducted by *Rev. W. Copeland Bowie, Rev. James C. Street*, and *Rev. J. P. Hopps*, and they have proved very acceptable to the large audiences gathered together. It it hoped they will strengthen our Churches in the East of London.

An interesting meeting has been held at *Coseley* to celebrate forty years of ministerial service by the *Rev. Henry Eachus*—one of our veterans—and a suitable address, and a welcome golden offering, was made by friends who value the life and work of our octagenarian preachers. He is still in harness, and doing good work. Of him we may say: "Kind hearted, earnest worker, well done!"

Our friends are now being summoned to *B. and F.* meetings in *London*, and to *International Congress* in *Geneva*, and already a little stir is being made about the *Triennial* meeting in *Oxford*. We are to be kept alive, and quickened in our work. Evidently we are to keep pace with the increasing activities in the spiritual world.

There is wide-spread regret that sickness—we hope not of a grave character—has overtaken our young and accomplished friend, the *Rev. E. W. Lummis* of *Leicester*. He has been summarily stopped in the midst of his useful work, and ordered away to rest, and to seek in fresh woods and pastures new, a restoration to vigorous health and strength. Many good wishes and earnest prayers will accompany him in his enforced retirement.

We have to mourn many losses in our household of Faith since last we went to press. The ships of God carry into the blessed harbour many whom we would fain have kept. We lose, but they gain, and, therefore, we will not repine.

In addition to the ministers already mentioned there have passed on from our company noble men like *A. Preston* and *J. Warren*, of *London, J. W. Crampton*, of *Rivington*, and true-hearted women like *Miss Tavener*, of *Ipswich, Mrs. Greenhow*, of *Leek*, and *Mrs. George Cooper*, of *Newcastle-on-Tyne*. Others there are also who have freighted the ships of God, whose memories will be a sacred benediction in many a house and congregation. Our household of faith grows larger and more enobling, both on earth and in heaven.

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